

שנה טובה

(5745)

Sep 84

KJA Bulletin

P.O. BOX 4235
Mtn View, Ca. 94040

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to:

KJA

B O A R D O F D I R E C T O R S

President	JACOB MASLIAH	(415) 566-0329
Acting Rab	JOE PESSAH	(415) 941-2115
Vice President	JOE ABEL	(415) 829-9681
Secretary	MAURICE PESSAH	(408) 629-1229
Treasurer	ALAN OVADIA	(415) 992-0439

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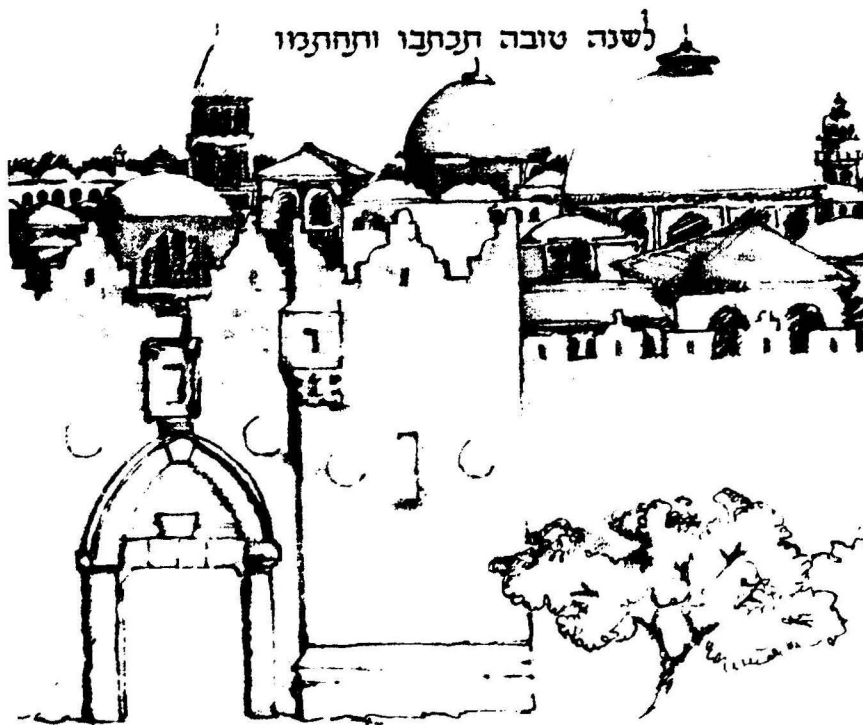
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MARY MOURAD	(415) 386-3032
ELIE MOUSSA	(415) 591-6974
JOE MOUSSA	(415) 873-4491
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MOURAD EL KODSI	(716) 334-2413	New York
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*The KJA Board Wishes
You
A Happy New Year
5745*



לשנה טובה תכתבו ותחתמו

Peace be within thy walls,
And prosperity within thy palaces.

Psalms 122:7

UNIVERSITY of PENNSYLVANIA

PHILADELPHIA 19104-3861

Department of Music

201 S. 34TH STREET D8

August 27, 1984

MR. Abby Ovadia
1928 23rd Ave
San Francisco, Ca 94116

Dear Mr. Ovadia

My name is Dr. Jehoash Hirshberg, and I am a professor at the music department at the Hebrew University in Jerusalem. Currently, I am on a brief sabbatical at the University of Pennsylvania. I have met your daughter Regina, and Mrs Rachel Ovadia at Rabbi Moshe Dabach's house in Jerusalem. I have been doing a research on the Karaite's musics and songs in Israel for the past five year. I have also done work with Mr. Joseph Ovadia in Rhode Island last year. I will be giving a lecture on the traditional music of the Karaites during an important international conference in los Angeles on October 18, 1984. I would like to use this opportunity of coming to the West Coast to meet members of the Bay Area Karaite jews community and talk to you. I am very interested in your community's history, musics, songs and tunes.

Since I am somehow limited in time, I will highly appreciate if you can arrange a meeting for several hours with your community. The best time for me will be october 15th or 16th, just before my lecture in Los Angeles. I am writing now since it will be very important for me to make all arrangements well in advance.

I will be honoured and delighted if you as well as other members of your community will attend my lecture. The lecture is scheduled at the Bay View Plaza Holiday Inn, 530 Pico Bl, Santa Monica Ca, at 3:30 P.M. I will have details when we meet in San Francisco.

Should you wish to contact me, I could be reached at (215) 898-5412 (office), or at (215) 662-1197 (home)

I am looking forward to hear from you soon. My best regards to your daughter. Rabbi Dabach conveys his warm regards.

Very truly yours
Jehoash Hirshberg

KJA urges our members in the Los Angeles area to attend and record Dr Hirshberg's lecture for educational interest.

Our special thanks to Mr Abby Ovadia for his promptness in bringing this letter to our attention.



NEWS

-Dr BARAKAT MASSUDAH will be sponsoring the publication of a book written by Hakham Shlome Cohen titled 'Yereoot shlomo'.

-Mr MOURAD el-KODSI is working with Rab YOSEF el-GAMIL of Ramleh and a Prof. from Bar Elan University to collect a document the musical notes of the karaite prayers and songs.

-Mr MOURAD el-KODSI recently completed the writing of a book. Subject is the Karaite Community in Egypt in the last hundred years. How was the community governed? What were their customs, traditions, relations with Zionism, and the events that led to the 2nd exodus.

At the moment he is looking for a publisher or sponsors to bear in part the costs of publishing.

-We have received a plush curtain (Parokhet Hekhal) for our temple to be .The curtain was made in Israel and is donated by Mr & Mrs Elie Massouda. Thanks from the hearts.

-Our Central Organization in Ramleh sent a letter to wish everyone a happy New Year.They also sent some calendars and copies of prayer books for Rosh Hashana.

KJA requested some tapes of our songs to be used for study and reference.

-From Israel : A young karaite named OVADIAH el-GAMIL (17 years) sent in a pen-pal wish. He would like to correspond with any of our youngsters .His address is: P.O.BOX 46 RAMLAH 72100.

-We have received two great articles on DAOUD HOSNI the famous karaite musician and composer wich will appear in the next bulletin.

-This issue's addendum was written by Prof. W.M. BRINNER about the karaite population in Cairo. The Subject was inspired from a old hand written document that the Magnes Museum acquired from Cairo.

Prof BRINNER gladly gave us reprint permission. So read it and find out wether your family names had roots since that time.

-Mr MAURICE RASSON volunteered to assume the duty of out of state board representative in Southern California

-Finally we found one !

A russian Karaite ,and his name is Mr LEONARD FOX . He asked to be in the circulation. Welcome to the new member ! We hope he could lead us to many more.

-Remember that we have to make know who we are if we have to proudly live our life.

HAVE YOU HUGGED YOUR CHILD TODAY ?

HAVE YOU TOLD HIM YET THAT HE IS A KARAITE JEW ?

A VERY SPECIAL THANK YOU TO OUR HONORARY MEMBERS FOR THEIR
GENEROUS CONTRIBUTION

Dr. & Mrs. BAROUKH MASSOUDA

Mr. & Mrs. ELIE MASSOUDA

TODAH RABBAH TO OUR SINCERE CONTRIBUTORS

Mr. & Mrs. DAVID LICHAA (Switzerland)
Mr. & Mrs. JOSEPH MOUSSA
Mr. & Mrs. RAHMIN EL GAZZAR
Mr. & Mrs. ELIE KHEDER
Mr. & Mrs. HOSNI EL TAHAN
Mr. & Mrs. JOE KHEDER
Mr. & Mrs. MOURAD EL KODSI
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Mr. & Mrs. AZIZ MOURAD
Mr. & Mrs. MORRIS RASSON
Mrs. MARIE LISHAA
Mr. & Mrs. ELIE MOUSSA
Mr. & Mrs. ELIE TAWIL (SWITZERLAND)

M A Z A L T O V !

Our best wishes of happiness to the newly weds!

MIRA JACOB and RALPH SINICK pronounced their vows of love at
their wedding. The happy couple exchanged vows on August 19th,
in San Francisco, California.

DINA LEVY celebrated her union with DAVID ROSENTHAL in a lovely
wedding ceremony in Boston, Massachusetts on Sunday, September
2nd, 1984.

CONGRATULATIONS TO JUNE, 1984 HIGH-SCHOOL GRADUATES

NORMA ADJMI
NANCY DUBNER
ALBERT PESSAH
SAM SADDIK

A B A B Y G I R L !

Mazal Tov JACOB & SARAH MOUSSA on the birth of their daughter
ELANA RACHEL was born on September 13th, 1984 at 6:00 A.M.

בשם השם נעשה ונצליח

IN THE NAME OF THE LORD WE SHALL WORK AND WE SHALL SUCCEED

WHY DO OUR HOLIDAYS DIFFER FROM THE RABBANIMS IN REGARD TO THE DAY AND IN THE DURATION?

To shed some light on this subject, lets first consider the making of the Hebrew calendar.

The Hebrew calendar is an amalgamation of the lunar and the solar calendars. While a lunar year is 354 days, a solar year is approximately 365 days. This leaves eleven days discrepancy. Harmony between both calendars is then achieved by intercalation. For the same reason a solar year is not always 365 days, a Hebrew year is not always 12 month. A Jewish year could be 12 or 13 months. To be precise in every nineteen years there are seven years of 13-month each.

There have been no indication in the Bible on how to calculate the start of the month. Yet, with the exception of Shavouot, all our religious holidays are precisely counted in reference to the 'head' of the month (Rosh Hodesh). All Benei Ysrael agreed that the beginning of the month starts by official eyewitness testimony of the arrival of the new moon. We have no reason to question it, noting that this must have been the very primitive and straight forward method that our ancestors utilized and conveyed to us through an uninterrupted transmission.

The principal reason why we consider the solar calendar as well is the references in the Bible about some feasts by season notations like Shabouot (Exodus 23:16) as Hag Hakassir i.e 'Harvest Festival'.

That leads to understand that the festivals are cyclic in nature. If we had to rely solely on the lunar cycle, the harvest festivals may fall in winter time.

Another hint may be derived from the book of Genesis : '..The sun to command the day and the moon to command the night'. And since months and years are made out of days and night, both the moon and the sun could be the governors of months and years.

All Benei Ysrael celebrated the holidays as described in the Bible till the year 359 C.E.

Two important changes, both the Karaims rejected, were introduced by the Rabbanims at that time namely:

1- The extension of the First day of the Festivals to 2 days. Thus Pessah and Sukkot became extended to 8 days instead of 7. Shavouot and Rosh Hashana to 2 days instead of 1, while Kippour was left as is since it will be an awesome imposition if extended.

Why were these changes made ?

The uncertainty especially in the transmission of the information about the beginning of the month to distant places from the source in Jerusalem. (Rabanites' view)

The Karaites adamantly opposed any deviations to the calendar including the extensions. They continued to observe the Holidays for the duration as written in the Script.

No Holidays (with the exception of Rosh Hashana of course) falls at the beginning of the month therefore the distant transmission delay to the world about Rosh Hodesh is not to be accepted, let alone the resort to calculation to predict when is Rosh Hodesh.

It is interesting to note that some Rabbanites came back on that issue nearly 1450 years after this change of 359 C.E to challenge its validity. Nowadays, many Conservatives and all Reforms observe the duration of the Holidays like the karaims back to the Script.

2- The second alteration which was considered more serious was the changing of the day of occurrence of the Holidays so they will never fall on specific days of the week.

I am limited to one example: Rosh Hashana may never fall on Wednesday or Friday otherwise Yom Kippour (10days later) will then fall on Friday or Sunday respectively.

Why were these changes made ?

If Yom Kippour fell on Friday or Sunday it will be impossible to cook food for Shabbat or to prepare for the fast.(Rabanites' view)

The Karaims rejected the changes on the basis that one can always cook for two days ahead of time rather than alter a Scripture ordinance that they consider as a very serious matter 'The Holy convocations appointed dates'.

If one asks what is more important Shabbat or any other holyday including Yom Kippour. The answer would be, undoubtley Shabbat. This is not my opinion. It is clearly stated in the Torah. To find out one has to compare the degree of the Biblical punishment for who ever profanes either observations.

There is no doubt that both parties equally agree on the importance of Shabbat.

It is to note that the calendar is one of the most important part of the karaite law.

They have been following it all the time, even when they were in Egypt. The relations between them and the Rabanims were of constant respect in the belief of each others rites.

Today where we live in a small world, where we are under a lot of social pressure living as jews in general and as Karaite in particular, today lets not forget our customs, lets not abandon our own tradition.

Today amongst all the different opinions, the respect for the appointed day of the Lord should be, first of all, observed.

Let the competetion, thriving for excellence in the worship of G-d continue on and on. Talk to your jewish friends proudly and tell them about your tradition, about your beliefs and discuss your and their Source.. The TORAH.

HAG SAMEYAH
JP

Our sincere sympathy to the entire COHEN family and relatives of ELIE ASLAN COHEN for the tragic loss of NADINE COHEN who died in an automobile accident in California, on August 9th,1984. Prayers were held on August 16th at the home of Mr. & Mrs. Elie COHEN in Corte Madera, California. Our President, Mr. JACOB MASLIAH performed the Services.

THE KARAITE JEWISH PRESENCE IN OLD JERUSALEM
PAST, PRESENT AND FUTURE

Tradition tells us that Anan Hanassi settled in Jerusalem in the 8th Century, C.E., and built the synagogue which subsequently bore his name. The existence of a flourishing and important Karaite center in the Holy City at the beginning of the 9th century is beyond serious dispute. Evidence to this fact is provided by the well-known Karaite polemicist and exegetist, Solomon ben Yerahm, who wrote in his commentary on Psalms (in Arabic): "People arose in the East (Babylon and Persia) and the West (Spain and North Africa) and, strengthening themselves in religion and Torah study, set out for Jerusalem, leaving behind prosperity and disdaining worldly matters, and they are now (in Salomon's lifetime, the early 9th century) in Jerusalem. These are the ones referred to as 'The Lilies' (Hashoshanim).

Up to the eleventh century, C.E. the Karaite Community in Jerusalem was a center of vigorous spiritual and literacy activity, but the Crusades brought almost total destruction to the Jewish community in general, and the Karaite Congregation in particular. From that time on, and despite the liberal policies of Salah El Din who reconquered Jerusalem and allowed Jewish settlement in Jerusalem again, the history of the Karaite Community in the Holy City became one of constant decline. For seven centuries, only a handful of impoverished individuals maintained vigil over the 'Courtyard' of the Community, and these were dependent upon the spiritual and material support of Karaites Congregations in Egypt, Turkey, Crimea, Lithuania, and Poland. By the time of the British Mandate, only two Karaite families were to be found in the Old City, the Sinanis and the Japhets. During the War of Independence, these two families were taken into captivity along with the Jewish inhabitants of the Old City, by the Jordanian army.

From 1948 until the liberation of the Old City in 1967, the Karaites, like all other Jews, had no access to the Jewish Quarter which had been ruined and desecrated during the Jordanian occupation. With the liberation came renewal, and the Karaite Community in Israel undertook the task of restoring the ancient synagogue and the communal property adjacent to it. A Karaite family

was brought to the site to serve as custodians and spiritual leaders for the Karaite families living in the New City. Services are now held daily and classes in Torah and Karaite religious tenets have been initiated.

Today, the Synagogue occupies only two thirds of the original area it once did. One third has been 'expropriated' by the City Planners. This, and other 'changes' were done without permission from the 'true owners,' who are the Karaite Jewish Community in Israel.

Formerly, the Synagogue was situated on a lower level than it is today. In the nineteenth century, the famous Karaite historian, Abraham Firkowitch came to Jerusalem and started far-reaching improvements in the building. One of these was the 'raising' of the Synagogue floor to a higher level, thus permitting more ventilation and providing better light.

Legend claims that the Synagogue was built underground because Karaite custom demands it. The true reason, however, was the Muslim Law in force at the time (twelve centuries ago) whereby: actually the places of non-Muslim worship were not to be built in too prominent a manner. Throughout the centuries, the Synagogue provided shelter for other Jews who were living within the walls of the Old City and seeking refuge during the persecutions by the Arab nations.

Unfortunately, the greater part of what originally was Karaite property has not been restored to the Community. We are sure that, eventually, justice and truth shall prevail, and that this situation will be rectified. Karaite Jews all over the world, and here in Israel in particular, look forward to a better and brighter future when our Community can assume its rightful place among the other communities of Israel. The future of the Karaite-Jewish Center -- now restored in Old Jerusalem -- is the future of all Karaites, wherever they may be.

'OUR BRETHREN, ISRAEL. PLEASE PARTICIAPTE IN THE ETERNAL'S WORK; COME TO HIS SANCTUARY WHICH HE HAS SANCTIFIED FOREVER!'
(from the epistle of SAHAL HACHOHEN BEN MASLIAH).

The following members sent in donations and requests for special Zekher prayers to commemorate their beloved ones who passed away .

DAVID ABELL	In memory of MOSHE BEN ABRAHAM ABDEL WAHED and MIRIAM OVADIA
MOUSSA & LUCY BAROUKH	In memory of AMINN MENACHA.
JENNY CHAMMAS	In remembrance of JACQUES CHAMMAS and EMILIE bat EL LATIF
SABET & REGINE DARWISH	In loving memory of MIRIAM DARWISH, YOUSSEF ABRAHAM DARWISH, OVADIA SHEBATI DARWISH, LIETO IBRAHIM MARZOUK
ABRAHAM D. EL GAMIL	In loving memory of DAVID EL GAMIL.
MAURICE EL KODSI	In memory of LIETO YOUSSEF EL KODSI and ESTHER ELIAHOU NOUNOU
ANGELA HABIB	In remembrance of MAURICE HABIB, ABDOU YACOUB CHAMMAS, YEHOUDA IBRAHIM ASLAN, IBRAHIM YEHOUDA and ASLAN COHEN.
LEONIE LICHAA	In living memory of JOSEPH ZAKI LICHAA, ESTHER SIAHOU NOUNOU, LIETO YOUSSEF EL KODSI, AMAR DAHOUD DARWISH, HANNA DAHOUD LEVY, MOURAD YOUSSEF ABDEL WAHED, ELIE LICHAA, ZAKI LICHAA ESHAK, JEANNE LIETO LICHAA, YVONNE ZAKI LICHAA.
MARCELLE LICHAA	In memory of TAWFIK Y. LICHAA and NAZLI ASLAN COHEN.
MAURICE LICHAA	In memory of HABIB YOUSSEF LICHAA and MATHILDA HABIB LICHAA.
MARIE LISHA	In loving memory of ELIE LICHAA.
MARZOUK MARZOUK	In loving memory of FORTUNEE MOURAD.
ELIE MASSOUDA	In memory of SHALOM IBRAHIM MASSOUDA, FORTUNEE DAOUD FARAG LICHAA, FARAG YOUSSEF MASLIAH, GRACIA FARAG NOUNA, FLORE ABDALLAH CHAMMAS, REGINA YOUSSEF SALEH, DAVID IBRAHIM EL GAMIL, CHALOM MENAHEM
IBRAHAM MASSUDA	In memory of MOUSSA MASSUDA.
FLORE MOURAD	In memory of YOUSSEF MOUSSA MARZOUK, YOUSSEF LIETO MARZOUK, KHOMESSA SAAD TOFAHI and NAZLI IBRAHIM CHAMMAS.
LILIANE MOURAD	In loving memory of YACOUB ELIAHOU EL GAZZAR and SARINA AMIN MENACHA.
SIMONE MOURAD	In memory of MOURAD YOUSSEF ABDEL WAHED.
AZIZA MOUSSA	In loving memory of SHALOM MOUSSA PESSAH
DAVID MOUSSA	In loving remembrance of SHALOM MOUSSA PESSAH.
JACOB MOUSSA	In loving memory of SHALOM MOUSSA PESSAH
SARAH MOUSSA	In memory of FORTUNEE MARZOUK.
SHABETAI OVADIA	In memory of Father OVADIA & FORTUNEE OVADIA, ZAKI MARZOUK.
REMY PESSAH	In memory of YACOUB ELIAHOU EL GAZZAR and SARINA AMIN MENACHA.
YACOUB PESSAH	In memory of FLORE YACOUB KAHIL and YOUSSEF YACOUB PESSAH.
ELIE TAWIL	In memory of ESTHER bat DAVID ELICHAA and HABIB ben YOUSSEF TAWIL.
Dr. SUZAN YOUNES	In memory of HABIB YOUNES and LOUNA YOUNES.
BAROUKH & EUGENIE MASSOUDA	In memory of FARAG SIAHOU, NAZLI COHEN, AMIN MARZOUK, ESTHER ABDEL WAHED

The following is a short schedule to inform you on the prayers and events. Everyone is welcomed.

Sep 26 Wed The Day of Rosh Hashana . Happy New Year
09:30 AM @ Mr/Mrs J. Pessah
 1880 Esberg Rd (415) 941-2115
 Los Altos

Oct 05 Fri The Day of Kippour
10:00 AM @ Mr/Mrs E. Moussa
 6 Portofino Ct (415) 591-6183
 San Carlos

Oct 13 Sat Join in observing one evening of Sukkot under
06:00 PM the Sukka built by:
 Mr & Mrs Abraham Massuda
 2358 Bikini Dr (408) 292-5813
 San Jose

Oct 17 Wed Simhat Torah
 Place to be determined

*
* TOPICS FROM THE KJA BOARD'S OF DIRECTORS MEETINGS *
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Mr. Joe Moussa and Elie Moussa have assumed the responsibility of establishing official contact with our headquarter in Israel.

Mr. Abraham Massuda was appointed as the main contact for all of our states representatives.

The board has approved a \$300.00 donation to Peninsula Sinai.

Mr Jacob Masliah has assigned all board members to committees.

Mr Alan Ovadia has completed and submitted our first annual financial statement.

Mr Joe Pessah and Jacob Masliah have met with the Jewish federation to ask for support.

The board has approved the review of our constitution.

THE EGYPTIAN KARAITE COMMUNITY IN THE LATE NINETEENTH CENTURY

W. M. BRINNER

Reprint from

STUDIES IN
JUDAICA, KARAITICA AND ISLAMICA

Presented to LEON NEMOY on his Eightieth Birthday



BAR-ILAN UNIVERSITY PRESS

Ramat-Gan, 1982

Among Leon Nemoy's many great contributions to scholarship are his Karaite studies, dealing primarily with the early period of the history of that group. It is hoped that this paper, although dealing with a much later period, namely, the late nineteenth century, may be found worthy of inclusion in a volume dedicated to his honor.

A notoriously difficult aspect of ancient and medieval historical studies — especially those concerning the Near East — has been the question of the reliability of population statistics given by historians, chroniclers, travelers and other writers, where corroborative evidence such as birth, marriage or death records are lacking. Not only did writers inflate population figures in order to add dramatic emphasis to the magnitude of natural disasters such as plagues and earthquakes, but, motivated by political or religious zeal, they used such statistics to increase the glory of a military victory or the terrors of a persecution. Thus, for example, we have no reliable statistics to help us trace what must have been a rather dramatic decline in the Jewish population in countries like Egypt and Iraq from the pre-Islamic period to the beginnings of the modern era.¹

Egypt's very ancient Jewish community consisted of three distinct entities in medieval times: Rabbanite Jews, Karaites and Samaritans.² The latter group had disappeared from Egypt by about the fifteenth century, while the Karaites declined in both numbers and importance. In a recent work on the Jews of Egypt in the nineteenth century, for example, only a few brief references to them are to be found.³ Nevertheless, both they and the Rabbanites, though greatly diminished in numbers, retained their identity down to the present, being

1 Cf. the estimate of 1,000,000 Jews each in Egypt and in Babylonia in classical times. S. Baron, *A Social and Religious History of the Jews*, New York 1952, I, p. 170.

2 Cf. al-Qalqashandī, *Ṣubḥ al-a'shā*, Cairo 1913–19, XI, pp. 385 ff.

3 J. M. Landau, *Ha-yehudim be-miṣraḥ ba-me'ah ha-tesha'-esreh*, Jerusalem 1967.

constantly replenished — especially in the case of the Rabbanites — by immigrants from the Middle East, North Africa and Europe. Indeed, the population of Egyptian Jewry had reached a new high of almost 100,000 when the circumstances of the Middle East conflict after 1948 caused a second Exodus of Jews from Egypt and reduced the community, both Rabbanite and Karaite, to a total of no more than a few hundred souls.

We are here concerned with trying to establish the number of Karaites in Egypt in the last quarter of the nineteenth century. Despite the immigration mentioned above, the size of the Egyptian Jewish community at the beginning of the nineteenth century was very small, one estimate from 1830 numbering no more than 5,000 in a population of somewhat over 2,000,000.⁴ Of this small number, the bulk — some 4,000 or more — lived in Cairo.⁵ With the general growth of Egypt's population since the middle of the nineteenth century, the number of Jews increased too, aided after 1880 by immigration from Russia and other parts of Eastern Europe. By 1907 the Jewish population was over 38,000⁶ — a figure which presumably includes the Karaites, who were often lumped together with the Rabbanites in speaking of Egyptian Jewry.

According to the *Encyclopaedia Judaica*, the Karaite community in 1932 numbered "approximately 2,000... outside Russia, in Poland..., Constantinople, Jerusalem, Cairo, and Hit (on the Euphrates)."⁷ It estimates that in 1970 there were 7,000 Karaites in Israel, many of them formerly resident in Egypt and other Arab lands.⁸ Some years before, the late President of Israel, Itzhak Ben-Zvi, had estimated that there were 3,000 Karaites "in the East" — meaning primarily Egypt, Iraq and Constantinople.⁹

Bearing in mind what has been said about the reliability of statistical information in historical works, it is most welcome to find a document that can serve as the basis for a more reliable estimate of the size and make-up of the Karaite community than any previously available material. Such a document is to be found in the Judah L. Magnes Memorial Museum — The Jewish Museum of the West — located in Berkeley, California, which recently acquired a small collection of Karaite books from Egypt, some handwritten, others printed. This collection numbers some 46 items, mostly dating from the eighteenth and nineteenth centuries.¹⁰ While examining one of these books, a handwritten copy

of the ritual for the festival of Shavu'ot,¹¹ I found on the last few pages, which had been left blank by the copyist of the prayerbook, a list of over two hundred male Karaites in Cairo in the year 5635/1875.

It is proposed to present here the names in the list in Hebrew and in English transcription, with a translation of the accompanying introductory and explanatory material. This will be followed by an interpretation of the list as a source for estimating the Karaite population of Cairo, as well as a discussion of the names themselves.

TRANSLATION AND TRANSCRIPTION OF THE HEBREW TEXT

(The Karaite Community)

These are the names of the males living in Cairo (Miṣrayim)¹² who are married and are householders, each man (with) his wife and children; Priests,¹³ Levites¹⁴ and Israelites,¹⁵ except for widows, divorcees and bachelors. (They are) the Karaite community — may their Rock and Redeemer guard over them! — as of the New Moon of Nisan, 5635 (1875).¹⁶

(These are) the names of the Priests who are here:

	Name	Family	
1)	Abraham ben Joseph (g) ¹⁷	Aṣlān ¹⁸	אברהם ב' יוסף ג' אצלן
2)	Abraham ben Jacob	Aṣlān	אברהם ב' יעקב אצלן

11 This volume bears the temporary number KC 21.

12 Miṣrayim is taken here to have the same ambiguous connotation as the Arabic Miṣr, which is used both for Cairo and for Egypt as a whole. As the former usage is more common it is translated thus here. Cf. the modern usage in note 36 below.

13 *Kohanim*, descendants of the ancient Temple priesthood recognized among Rabbanite Jews, Karaites and Samaritans as well. As such they retain certain largely vestigial ritual functions and are subject to the special regulations regarding marriage, purity and the like, to which the ancient priests were subject.

14 *Leviyim*, the musicians and servants in the ancient Temple. No special significance attaches to Levitical descent in present-day Judaism, except that Levites are entitled to be called to the reading of the Torah after the Kohanim and are required to prepare the Kohanim for the blessing of the congregation.

15 *Yisre'elim*, the rest of the Jewish community; those of nonpriestly and non-Levitical descent.

16 In the Rabbanite calendar this was equivalent to April 6, 1875. The Karaite calendar, however, occasionally differs from the Rabbanite by a day or two.

17 An abbreviation for *gadol*, "big, old," i.e., the elder. Used in this list to indicate a difference in generations between two men bearing the same name and patronymic.

18 This name seems to be derived from the Arabic root *ʾṣl*, meaning basically "root, base, foot

4 E. W. Lane, *The Manners and Customs of the Modern Egyptians*, London 1944, p. 23.

5 *Ibid.*

6 *American Jewish Year Book*, Philadelphia 1921, XXI, p. 602.

7 *Encyclopaedia Judaica*, Jerusalem 1971, X, col. 776.

8 *Op. cit.*, col. 777.

9 I. Ben-Zvi, *The Exiled and the Redeemed*, Philadelphia 1957, p. 157.

10 At the time of writing the material was uncatalogued; temporary numbers had been assigned.

3)	Abraham ben Joseph (q) ¹⁹	Aṣlān	אברהם ב' יוסף ק' אצלן
4)	Elijah b.k.r. ²⁰ Ḥayyim	Aṣlān	אליהו בכ"ר חיים אצלן
5)	Elijah b.k.r. Jacob	Aṣlān	אליהו בכ"ר יעקב אצלן
6)	Elijah b.k.r. Moses	Aṣlān	אליהו בכ"ר משה אצלן
7)	Barukh b.k.r. Joseph	Aṣlān	ברוך בכ"ר יוסף אצלן
8)	Barukh b.k.r. Moses	Aṣlān	ברוך בכ"ר משה אצלן
9)	Bekhor b.k.r. Ḥayyim	Elazar	בכור בכ"ר חיים אלעזר
10)	Ḥayyim b.k.r. Judah	Aṣlān	חיים בכ"ר יהודה אצלן
11)	Ḥayyim b.k.r. Moses	Aṣlān	חיים בכ"ר משה אצלן
12)	Joseph b.k.r. Ḥayyim	Aṣlān	יוסף בכ"ר חיים אצלן
13)	Judah b.k.r. Ḥayyim	Aṣlān	יהודה בכ"ר חיים אצלן
14)	Farag Yeshu'ah ²¹ b. Moses	Aṣlān	פרג ישועה ב' משה אצלן
15)	Farag Yeshu'ah b. Jacob	Aṣlān	פרג ישועה ב' יעקב אצלן
16)	Moses b.k.r. Joseph	Aṣlān	משה בכ"ר יוסף אצלן

The number of Priests is sixteen.²²

(These are) the names of the Levites who are here:

Name	Family	
1) Abraham b. Moses	Maṣliah	אברהם ב' משה מצליח
2) Abraham b. Nissīm	Garbū'a	אברהם ב' נסים גרבו
3) Abraham b. Joseph	Levi	אברהם ב' יוסף לוי

(of a mountain)," with derivatives meaning "of good extraction (*ibn aṣl*) or well-born." The form *aṣlān* itself does not occur in the dictionaries. In Hebrew the basic root meaning is "to separate from, impart from one's spirit, inspire" and the derivative *aṣīl* means "honored, noble, important." Again the form *aṣlān* does not occur, although the pattern is found in both Arabic and Hebrew. Since the name is usually found among Kohanim, it may indeed have the basic meaning of "honored, well-born." See, however, the special meaning of *aṣl* found in medieval Judeo-Arabic usage in Genizah documents, where it means "title to property," in which case this might mean "property holder." Cf. M. Gil, *Documents of the Jewish Pious Foundations from the Cairo Geniza* (Publications of the Diaspora Research Institute, vol. 12), Leiden 1976, pp. 10, 23, 40, 41, and document 66.

¹⁹ An abbreviation for *qaṭan*, "little, young." Cf. note 17.

²⁰ Probably an abbreviation for *ben kevodo*, *rav...*, or *ben kevod ha-rav*. In either case, an indication of respect. Why it is used with some names and not with others is not clear from the text.

²¹ A couplet consisting of a Hebrew and an Arabic name with the same or similar meaning. The Arabic *faraj* (here the Egyptian pronunciation *farag* is followed, especially since Hebrew has no *j* sound) means "deliverance, salvation," as does Hebrew *yeshu'ah*. Cf. below, Khidr Elijah, and Ṣāliḥ Maṣliah.

²² Note the difference in numbers of Priests, Levites and Israelites: 16, 37 and 115 respectively. All the priests but one bear the family name Aṣlān, which still occurs among present-day Egyptian Karaites, although the family name Kohen is also found today.

4)	Elijah b.k.r. Abraham	Dimashqī	אליהו בכ"ר אברהם דמשקי
5)	Elijah b.k.r. Abraham	Maṣliah	אליהו בכ"ר אברהם מצליח
6)	David b.k.r. Obadiah	Dimashqī	דוד בכ"ר עובדיה דמשקי
7)	David b.k.r. Joseph	Sofer	דוד בכ"ר יוסף סופר
8)	Zechariah b.k.r. Joseph	Levi	זכריה בכ"ר יוסף לוי
9)	Ḥayyim b.k.r. Elijah	Levi	חיים בכ"ר אליהו לוי
10)	Joseph b.k.r. Farag Yeshu'ah	Darwīsh	יוסף בכ"ר פרג ישועה דרוש
11)	Joseph b.k.r. Abraham	Maṣliah	יוסף בכ"ר אברהם מצליח
12)	Joseph b.k.r. Abraham	Dimashqī	יוסף בכ"ר אברהם דמשקי
13)	Joseph b.k.r. Moses	Maṣliah	יוסף בכ"ר משה מצליח
14)	Joseph b.k.r. Jacob	Kaḥḥālah	יוסף בכ"ר יעקב כחאלה
15)	Joseph b.k.r. Elijah	Qayyis	יוסף בכ"ר אליהו קייס
16)	Joseph b.k.r. Moses	Qarpi	יוסף בכ"ר משה קרפי
17)	Isaac b.k.r. Elijah	Levi	יצחק בכ"ר אליהו לוי
18)	Isaac b.k.r. Abraham	Dimashqī	יצחק בכ"ר אברהם דמשקי
19)	Isaac b.k.r. Yeshu'ah	Maṣliah	יצחק בכ"ר ישועה מצליח
20)	Jacob b.k.r. Elijah	Levi	יעקב בכ"ר אליהו לוי
21)	Jacob b.k.r. Moses	Maṣliah	יעקב בכ"ר משה מצליח
22)	Jacob b.k.r. Joseph	Maṣliah	יעקב בכ"ר יוסף מצליח
23)	Jacob b.k.r. Solomon	Kaḥḥālah	יעקב בכ"ר שלמה כחאלה
24)	Jacob b.k.r. Joseph	Kaḥḥālah	יעקב בכ"ר יוסף כחאלה
25)	Khidr Elijah b. Abraham	Gindī	חצר אליהו ב' אברהם גנדי
26)	Moses b.k.r. Elijah Khidr	Ṣaḥābu	משה בכ"ר אליהו חצר סחאבו
27)	Moses b.k.r. Jacob	Levi	משה בכ"ר יעקב לוי
28)	Moses b.k.r. Solomon	Kaḥḥālah	משה בכ"ר שלמה כחאלה
29)	Moses b.k.r. Abraham	Maṣliah	משה בכ"ר אברהם מצליח
30)	Nissīm b.k.r. Abraham	Garbū'a	נסים בכ"ר אברהם גרבו
31)	Farag Yeshu'ah b. David	Darwīsh	פרג ישועה ב' דוד דרוש
32)	Farag Yeshu'ah b.k.r. Jacob	Maṣliah	פרג ישועה בכ"ר יעקב מצליח
33)	Farag Yeshu'ah b. Moses	Shakūshī	פרג ישועה ב' משה שכוש
34)	Ṣāliḥ Maṣliah b. Jacob	Maṣliah	צאליח מצליח ב' יעקב מצליח
35)	Sasson b.k.r. Jacob	Kaḥḥālah	ששון בכ"ר יעקב כחאלה
36)	Solomon b.k.r. Yeshu'ah	Sirgānī	שלמה בכ"ר ישועה סירגאני
37)	Solomon b.k.r. Jacob	Kaḥḥālah	שלמה בכ"ר יעקב כחאלה

The number of Levites is thirty seven.²³

²³ The 37 Levites bear only 13 family names, 4 of which — Maṣliah (10), Levi (6), Kaḥḥālah (6), and Dimashqī (4) — account for 22 individuals.

And these are the names of the Israelites who are here:

1) Abraham b.k.r. Yeshu'ah	Sirgānī	אברהם בכ"ר ישועה סירגאני
2) Abraham b.k.r. Joseph	Menasheh	אברהם בכ"ר יוסף מנשה
3) Abraham b.k.r. David	Rūmiyah	אברהם בכ"ר דוד רומיה
4) Abraham b.k.r. Isaac	Bamīyah	אברהם בכ"ר יצחק במיה
5) Abraham b.k.r. Moses	'Ūziel	אברהם בכ"ר משה עוזיאל
6) Abraham b.k.r. Yomtov	Aṣlān	אברהם בכ"ר יום טוב אצלן
7) Abraham b.k.r. Joseph	'Ūziel	אברהם בכ"ר יוסף עוזיאל
8) Abraham b.k.r. Moses	'Ūziel	אברהם בכ"ר משה עוזיאל
9) Elijah b.k.r. Solomon	Nasī	אליהו בכ"ר שלמה נשיא
10) Elijah b.k.r. Elisha	Ša'ir	אליהו בכ"ר אלישע צעיר
11) Elijah b.k.r. Solomon	Ša'ir	אליהו בכ"ר שלמה צעיר
12) Elijah b.k.r. Joseph	Nakkash	אליהו בכ"ר יוסף נכש
13) Elijah b.k.r. Abraham	Marzūq	אליהו בכ"ר אברהם מרוק
14) Elijah b.k.r. Moses (g)	Aqra'	אליהו בכ"ר משה ג' אקרע
15) Elijah b.k.r. Moses (q)	Aqra'	אליהו בכ"ר משה ק' אקרע
16) Elijah b.k.r. Moses	Sirgānī	אליהו בכ"ר משה סרגאני
17) Aaron b.k.r. Elijah	Aqra'	אהרן בכ"ר אליהו אקרע
18) Ayyūb (Job) b.k.r. Moses	Shammāsh	איוב בכ"ר משה שמאש
19) Elisha b.k.r. Elijah (g)	Ša'ir	אלישע בכ"ר אליהו ג' צעיר
20) Elisha b.k.r. Joseph	Menasheh	אלישע בכ"ר יוסף מנשה
21) Elisha b.k.r. Elijah (q)	Ša'ir	אלישע בכ"ר אליהו ק' צעיר
22) Elisha b.k.r. Elisha	Ša'ir	אלישע בכ"ר אלישע צעיר
23) Barukh b.k.r. Joseph	Mas'udah	ברוך בכ"ר יוסף מסעודה
24) Barukh b.k.r. Elijah	Mas'udah	ברוך בכ"ר אליהו מסעודה
25) Barukh b.k.r. Elijah	Gāmīl ²⁴	ברוך בכ"ר אליהו גאמיל
26) David b.k.r. Isaac	Ša'ir	דוד בכ"ר יצחק צעיר
27) David b.k.r. Marzūq	Dabbāh	דוד בכ"ר מרוק דבאח
28) David b.k.r. Elijah	'Ūziel	דוד בכ"ר אליהו עוזיאל
29) David b.k.r. Elijah	Mas'udah	דוד בכ"ר אליהו מסעודה
30) David b.k.r. Elijah	Nasī	דוד בכ"ר אליהו נשיא
31) David b.k.r. Jacob	Rūmiyah	דוד בכ"ר יעקב רומיה
32) Hayyim b.k.r. Yefet	Dimashqī	חיים בכ"ר יפת דמשקי
33) Joseph b.k.r. Isaac	Ša'ir	יוסף בכ"ר יצחק צעיר
34) Joseph b.k.r. Elijah	Ša'ir	יוסף בכ"ר אליהו צעיר
35) Joseph b.k.r. Abraham	Hayyinah	יוסף בכ"ר אברהם חיינה
36) Joseph b.k.r. Moses	Hayyinah	יוסף בכ"ר משה חיינה

37) Joseph b.k.r. Joseph	Menasheh	יוסף בכ"ר יוסף מנשה
38) Joseph b.k.r. Obadiah	Dimashqī	יוסף בכ"ר עובדיה דמשקי
39) Joseph b.k.r. Yeshu'ah	Dimashqī	יוסף בכ"ר ישועה דמשקי
40) Joseph b.k.r. Abraham	Marzūq	יוסף בכ"ר אברהם מרוק
41) Joseph b.k.r. Yefet	Dimashqī	יוסף בכ"ר יפת דמשקי
42) Joseph b.k.r. Mordecai	Hayyinah	יוסף בכ"ר מרדכי חיינה
43) Joseph b.k.r. Yomtov	Aṣlān	יוסף בכ"ר יום טוב אצלן
44) Joseph b.k.r. Elijah	Ṭahhān	יוסף בכ"ר אליהו טחאן
45) Joseph b.k.r. Nissīm	Dabbāh	יוסף בכ"ר נסים דבאח
46) Joseph b.k.r. Barukh	Mas'udah	יוסף בכ"ר ברוך מסעודה
47) Joseph b.k.r. Nissīm	Tufāhī	יוסף בכ"ר נסים תופאחי
48) Joseph b.k.r. Solomon	Mas'udah	יוסף בכ"ר שלמה מסעודה
49) Joseph b.k.r. Abraham	Ṭawīl	יוסף בכ"ר אברהם טויל
50) Joseph b.k.r. Elijah	Khāfis ²⁵	יוסף בכ"ר אליהו כאפיס
51) Joseph b.k.r. Moses	'Ūziel	יוסף בכ"ר משה עוזיאל
52) Joseph b.k.r. Yeshu'ah	Sirgānī	יוסף בכ"ר ישועה סרגאני
53) Isaac b.k.r. Joseph	Ša'ir	יצחק בכ"ר יוסף צעיר
54) Isaac b.k.r. Yefet	Dimashqī	יצחק בכ"ר יפת דמשקי
55) Judah b.k.r. Hayyim	Yomtov	יהודה בכ"ר חיים יום טוב
56) Jacob b.k.r. Yefet	Dimashqī	יעקב בכ"ר יפת דמשקי
57) Jacob b.k.r. Moses (g)	'Ūziel	יעקב בכ"ר משה ג' עוזיאל
58) Jacob b.k.r. Moses	Hayyinah	יעקב בכ"ר משה חיינה
59) Jacob b.k.r. Moses	Shammāsh	יעקב בכ"ר משה שמאש
60) Jacob b.k.r. Moses	Aqra'	יעקב בכ"ר משה אקרע
61) Jacob b.k.r. Moses (q)	Hayyinah	יעקב בכ"ר משה ק' חיינה
62) Khiḍr Elijah ²⁶ b. Joseph	Ṭanānī	חצר אליהו ב' יוסף טנאני
63) Khiḍr Elijah b. Joseph	Sirgānī	חצר אליהו ב' יוסף סרגאני
64) Khiḍr Elijah b. Joseph	Mas'udah	חצר אליהו ב' יוסף מסעודה
65) Khiḍr Elijah b. Joseph	'Ūziel	חצר אליהו ב' יוסף עוזיאל
66) Khiḍr Elijah b. Joseph	Ṭahhān	חצר אליהו ב' יוסף טחאן
67) Khiḍr Elijah b. Solomon	Gāmīl	חצר אליהו ב' שלמה גאמיל
68) Khiḍr Elijah b. Josiah	Qarīmī	חצר אליהו ב' יושיהו קרימי
69) Moses b.k.r. Elijah	Khīrānah	משה בכ"ר אליהו כיראנה
70) Moses b.k.r. Yeshu'ah	Naggār	משה בכ"ר ישועה נגאר

25 Perhaps a misspelling of Arabic *ḥafiz* "memorizer," often given by Muslims as a title of respect to one who has memorized the entire Koran. Perhaps used similarly in a specifically Jewish context. Occurs as personal name in the journal *al-Kalīm*, cf. n. 34.

26 Also read *Khadr*, the Muslim figure equivalent in pious folklore to Elijah, especially in connection with the working of wonders.

24 Probably a miswriting of Arabic *jamīl/gamīl* "beautiful, handsome."

71) Moses b.k.r. Solomon	Mas'ūdah	משה בכ"ר שלמה מסעדה
72) Moses b.k.r. Elijah	Aqra'	משה בכ"ר אליהו אקרע
73) Moses b.k.r. Abraham	Ṭawīl	משה בכ"ר אברהם טויל
74) Moses b.k.r. Jacob	Shammāsh	משה בכ"ר יעקב שמאש
75) Moses b.k.r. Ḥayyim	Fairūz	משה בכ"ר חיים פירו
76) Moses b.k.r. Elijah	Mas'ūdah	משה בכ"ר אליהו מסעדה
77) Moses b.k.r. Abraham	Mas'ūdah	משה בכ"ר אברהם מסעדה
78) Moses b.k.r. Abraham	Marzūq	משה בכ"ר אברהם מרוק
79) Moses b.k.r. Joseph	'Ūziel	משה בכ"ר יוסף עוזיאל
80) Moses b.k.r. Joseph	Dimashqī	משה בכ"ר יוסף דמשקי
81) Moses b.k.r. David	Dabbāḥ	משה בכ"ר דוד דבאח
82) Moses b.k.r. Ḥasdael	Bamrah	משה בכ"ר חסדאל במרה
83) Moses b.k.r. Nissīm	Khāfis ²⁷	משה בכ"ר נסים כאפס
84) Moses b.k.r. Elijah	Ṭahhān	משה בכ"ר אליהו טחאן
85) Mordecai b.k.r. Joseph	Ḥayyinah	מרדכי בכ"ר יוסף חיינה
86) Marzūq b.k.r. Jacob	Dimashqī	מרוק בכ"ר יעקב דמשקי
87) Nissīm b.k.r. Joseph	Tufāhī	נסים בכ"ר יוסף תופאחי
88) Nissīm b.k.r. Abraham	Dabbāḥ	נסים בכ"ר אברהם דבאח
89) Nissīm b.k.r. Abraham	Garbū'a	נסים בכ"ר אברהם גרבו
90) Sa'adiah b.k.r. David	Dabbāḥ	סעדיה בכ"ר דוד דבאח
91) Sa'adiah b.k.r. Jacob	Ḥayyinah	סעדיה בכ"ר יעקב חיינה
92) Sa'adiah b.k.r. Joseph	Tūfāhī	סעדיה בכ"ר יוסף תופאחי
93) Sa'adiah b.k.r. Isaac	Hannah	סעדיה בכ"ר יצחק הנה
94) Obadiah b.k.r. Yeshu'ah	Dimashqī	עובדיה בכ"ר ישועה דמשקי
95) Obadiah b.k.r. Joseph	Dimashqī	עובדיה בכ"ר יוסף דמשקי
96) Obadiah b.k.r. Elijah	Gāmīl	עובדיה בכ"ר אליהו גאמיל
97) Farag Yeshu'ah b. Joseph	Ša'ir	פרג ישועה ב' יוסף צעיר
98) Farag Yeshu'ah b. Joseph	Menasheh	פרג ישועה ב' יוסף מנשה
99) Farag Yeshu'ah b. Obadiah	Dimashqī	פרג ישועה ב' עובדיה דמשקי
100) Farag Yeshu'ah b. Yeshu'ah	Bandaq	פרג ישועה ב' ישועה בנדק
101) Farag Yeshu'ah b. Abraham	Mas'ūdah	פרג ישועה ב' אברהם מסעדה
102) Farag Yeshu'ah b. Elijah	Khāfis	פרג ישועה ב' אליהו כאפס
103) Farag Yeshu'ah b. Mordecai	Ḥayyinah	פרג ישועה ב' מרדכי חיינה
104) Farag Yeshu'ah b. Eliah	Ḥayyinah	פרג ישועה ב' אליהו חיינה
105) Farag Yeshu'ah b. Moses	'Ūziel	פרג ישועה ב' משה עוזיאל
106) Farag Yeshu'ah b. Yeshu'ah	Sirgānī	פרג ישועה ב' ישועה סרגאני
107) Farag Yeshu'ah b. David	Dabbāḥ	פרג ישועה ב' דוד דבאח
108) Farag Yeshu'ah b. Elijah	Mas'ūdah	פרג ישועה ב' אליהו מסעדה

27 Cf. note 25. Note the difference in spelling in this instance.

109) Solomon b.k.r. Moses	Mas'ūdah	שלמה בכ"ר משה מסעדה
110) Solomon b.k.r. Jacob	Kahhālah	שלמה בכ"ר יעקב כחאלה
111) Solomon b.k.r. Sa'adiah	Ḥayyinah	שלמה בכ"ר סעדיה חיינה
112) Solomon b.k.r. Elijah	Nūnū	שלמה בכ"ר אליהו נונו
113) Solomon b.k.r. Elijah	Ša'ir	שלמה בכ"ר אליהו צעיר
114) Solomon b.k.r. Elisha	Ša'ir	שלמה בכ"ר אלישע צעיר
115) Solomon b.k.r. Yeshu'ah	Shabī'a ²⁸	שלמה בכ"ר ישועה שביע

The number of Israelites is one hundred and fifteen, of Priests sixteen, of Levites thirty seven. Altogether, householders (whether) Priests, Levites (or) Israelites are two (!) hundred and sixty seven, one hundred eight (!) and sixty²⁹ besides the bachelors, widowers, widows, divorcees and others.

These are the names of the men, householders, married to two women.³⁰

1) Isaac b.k.r. Joseph	Ša'ir	יצחק בכ"ר יוסף צעיר
2) Elijah b.k.r. Joseph	Mas'ūdah	אליהו בכ"ר יוסף מסעדה
3) Barukh b.k.r. Joseph	Mas'ūdah	ברוך בכ"ר יוסף מסעדה
4) Obadiah b.k.r. Yeshu'ah	Dimashqī	עובדיה בכ"ר ישועה דמשקי
5) David b.k.r. Obadiah	Dimashqī	דוד בכ"ר עובדיה דמשקי
6) Sa'adiah ben Jacob	Ḥayyinah	סעדיה ב' יעקב חיינה
7) Joseph ben Solomon	Mas'ūdah	יוסף ב' שלמה מסעדה
8) Jacob b.k.r. Joseph	Kahhālah	יעקב ב' יוסף כחאלה
9) Jacob b.k.r. Moses	Shammāsh	יעקב ב' משה שמאש
10) Sa'adiah b.k.r. Isaac	Hannah	סעדיה ב' יצחק הנה
11) Joseph b.k.r. Isaac	Ša'ir	יוסף בכ"ר יצחק צעיר

All the men married to two women are eleven householders.

We shall also begin to write the names of bachelors in need of the (wedding) canopy from the age of fifteen³¹ and over:

1) Elijah ben Jacob Marzūq	Dimashqī	אליהו ב' יעקב מרוק דמשקי
2) Elijah ben Joseph	Naggār	אליהו ב' יוסף נגאר
3) Elijah ben Joseph	Marzūq	אליהו ב' יוסף מרוק
4) Elijah ben Joseph	Dimashqī	אליהו ב' יוסף דמשקי
5) Abraham ben Joseph	Dimashqī	אברהם ב' יוסף דמשקי

28 Or perhaps Shubay'a.

29 The correct number is 167. Note the error made in each instance here.

30 Bigamy has been practised by some non-European Jews down till the present time; cf. "Bigamy," *Encyclopaedia Judaica*, IV, cols. 985 ff.

31 Presumably the age of majority required for marriage, although thirteen is recognized as such by Rabbanite Jews.

6) Abraham ben Jacob	Kaḥḥālāh	אברהם ב' יעקב כחאלה
7) Abraham ben Yeshu'ah	Sirgānī	אברהם ב' ישועה סרגאני
8) Abraham ben Solomon	Zamūrūdī	אברהם ב' שלמה זמורדי
9) Abraham ben Jacob	Shammāsh	אברהם ב' יעקב שמאש
10) Abraham ben Joseph	Gindī	אברהם ב' יוסף גנדי
11) Abraham ben Solomon	Dimashqī	אברהם ב' שלמה דמשקי
12) Abraham ben Joseph	Marzūq	אברהם ב' יוסף מרוק
13) Abraham ben Ḥayyim	Levi	אברהם ב' חיים לוי
14) David b.k.r. Jacob	Kaḥḥālāh	דוד בכ"ר יעקב כחאלה
15) David b.k.r. Moses	Maṣliāh	דוד בכ"ר משה מצליח
16) David b.k.r. Joseph	Dabbāh	דוד בכ"ר יוסף דבאח
17) Zakūtū ben Elijah	Ša'ir	זכיתו ב' אליהו צעיר
18) Zakūtū ben Elisha	Ša'ir	זכיתו ב' אלישע צעיר
19) Ḥayyim ben Elijah	Qayyis	חיים ב' אליהו קייס
20) Ḥayyim ben Joseph	Maṣliāh	חיים ב' יוסף מצליח
21) Joseph ben Judah	Aṣlān	יוסף ב' יהודה אצלן
22) Joseph ben Sa'adiah	Tūfāhī	יוסף ב' סעדיה תופאחי
23) Joseph ben Abraham	Dabbāh	יוסף ב' אברהם דבאח
24) Joseph ben Jacob	Shammāsh	יוסף ב' יעקב שמאש
25) Joseph ben Ḥayyim	Fairūz	יוסף ב' חיים פירוז
26) Joseph ben Ḥayyim	Ša'ir	יוסף ב' חיים צעיר
27) Joseph ben Moses	Mas'ūdāh	יוסף ב' משה מסעדה
28) Jacob ben Joseph	Darwīsh	יעקב ב' יוסף דרויש
29) Jacob ben Simon	'Ūziel	יעקב ב' שמעון עוזיאל
30) Jacob ben Joseph	Sofer	יעקב ב' יוסף סופר
31) Jacob ben Joseph	Dimashqī	יעקב ב' יוסף דמשקי
32) Isaac ben Yeshu'ah	Naggār	יצחק ב' ישועה נגאר
33) Isaac ben Barukh	Mas'ūdāh	יצחק ב' ברוך מסעדה
34) Mordecai ben David	Darwīsh	מרדכי ב' דוד דרויש
35) Maṣūr ben Solomon	Kaḥḥālāh	מנצור ב' שלמה כחאלה
36) Moses ben Elijah	'Ūziel	משה ב' אליהו עוזיאל
37) Sa'adiah ben Nissīm	Tūfāhī	סעדיה ב' נסים תופאחי
38) Sa'im ben Elijah (g)	Ša'ir	סלים ב' אליהו ג' צעיר
39) Sa'im ben Elijah (q)	Ša'ir	סלים ב' אליהו ק' צעיר
40) Sulīmān ben Abraham	Barbar	סולימאן ב' אברהם ברבר
41) Farag ben Abraham	Gindī	פרג ב' אברהם גנדי
42) Farag ben Sa'adiah	Tufāhī	פרג ב' סעדיה תופאחי
43) Farag ben Joseph	'Ūziel	פרג ב' יוסף עוזיאל
44) Farag ben Joseph	Kaḥḥālāh	פרג ב' יוסף כחאלה
45) Farag ben Joseph	Dimashqī	פרג ב' יוסף דמשקי

46) Faḍlallāh ben Moses	Ḥasdael	פצלאלה ב' משה חסדאל
47) Solomon ben Joseph	Mas'ūdāh	שלמה ב' יוסף מסעדה
48) Solomon ben Elijah	Mas'ūdāh	שלמה ב' אליהו מסעדה
49) Solomon ben Joseph	Sirgānī	שלמה ב' יוסף סרגאני

The list ends here without comment.³² It seems complete in the sense that Solomon would normally be one of the last names in Hebrew alphabetical order. The scribe may, however, have intended to list other categories of individuals such as widowers, widows and divorcees, referred to at the beginning of the list.

If we examine the numbers given here we may arrive at certain tentative conclusions about the size of the Karaite community.

Priests (Kohanim) — heads of households only	16
Levites — heads of households only	37
Israelites — heads of households only	115
number of households	168
of which there were two-wife households	10
men with monogamous households	158

There were, therefore, 316 married adults in monogamous households and 33 in bigamous households (10 men double-listed and one appearing only in the list of two-wife households, hence 11×3). To this we may add the 49 bachelors over the age of 15, to reach a more-or-less certain total of 398 adult males and married women. This does not include the following categories: widows, widowers, divorcees and marriageable women above the age of 15. The existence of people in some of these categories may be assumed not only from the scribe's statements but also from the occurrence, in the list of bachelors, of family names not found in the other lists, indicating that they might have been orphans residing with widowed mothers. We may guess that the number of adults in the categories of widows, widowers, divorcees and marriageable women would add perhaps 50 persons to the list of adults. This rather firm estimated total of ca. 400–430 adults, when supplemented with estimates of the children in each family, would give us a total which falls well within the range of 1000–1200 which might be guessed from other sources as the size of the Karaite community in Cairo in 1875.³³

³² The purpose of the list and its intended use are not clear. It is almost certainly not intended as a census — which is prohibited by Karaite law. If complete — and bearing the names of males only — it would seem to be intended for some type of synagogue use, e.g., a list of those who could be counted for a quorum, called to the Torah, etc.

³³ See *Jewish Encyclopedia*, New York 1903, V, p. 70, where two figures are given: 100

NAMES IN THE LIST

The names, both personal and family, are of some interest. Almost all of the personal names in both generations given are of Biblical or other traditional Jewish origin. Where Arabic names occur they are generally in couplets with Hebrew names, where each name translates or otherwise complements the other. e.g., Farag Yesu'ah, Khiḍr Elijah, or Ṣāliḥ Maṣliḥ.³⁴ The few occurrences of purely Arabic names are Marzūq, Maṣṣūr (i.e., Elazar, Ezra, or the like), Saṭīm and Faḍlallāh. In one instance Sulīmārī (Sulaymān) is used instead of Solomon (Shelomo), and there are two instances of the unusual name Zakītū. Otherwise the personal names lean heavily towards Abraham, Isaac, Jacob, Joseph, Moses, Solomon and Elijah, with other Biblical names such as Aaron, Job, Barukh, Elisha, Judah, Josiah, Obadiah and Mordecai occurring with much less frequency. Among non-Biblical names in Hebrew, Ḥayyim occurs quite often, Yomtov less frequently, while names such as Sa'adiah, Nissim and Bekhor remind us that this is not a European Jewish community and Yefet, rarely found among Rabbanite Jews, that this is a Karaite community.

It is in the realm of family names that the influence of the Arabic-speaking environment is most strongly evidenced. As may be expected, some family names were probably once the personal names of an earlier ancestor, as in the case of the Menasheh and Yomtov families. Including these two names, there are only nine that can be clearly identified as Hebrew in origin, the other seven being Levi, Maṣliḥ, Sofer, 'Uziel, Naṣī, Ḥasdael and Ṣa'īr. The last-mentioned name is actually uncertain, since the Hebrew rendering can be interpreted either as the Hebrew Ṣa'īr (lit. "young") or as the Arabic Ṣaghīr (lit. "small").

Surprisingly, only a small group of *nisba* or gentilic names occur, of which not all can be traced to a known place, the one clear exception being Dimashqī (Damascene). The others are Qarṭī, Shakūshī, Sirgānī, Ṭanānī, Qarīmī, Gindī, Tūfāḥī and Zamūrūdī.

Of the remaining names a few are clearly either patronymics or matronymics, such as Marzūq, Maṣ'ūdah or Fairūz, while others like Rumiyaḥ, Bamiyaḥ, Ḥayyinaḥ, Khīrānah, Bamrah, Hannah and Nūnū, may be matronymics. Certain names were descriptive adjectives, probably attached to a forebear and continued through the generations, as is the case with many European Jewish family names. e.g., Ṭawīl, Jamīl (generally written Gāmīl),

Karaites in 1841 according to Jost's "Annalen" and 1000 in 1900 according to E.N. Adler. On p. 67 of the same volume, "Eben Sappir" is quoted as saying that there were 150 Karaite families in Cairo, presumably around 1860 when the author visited Egypt.

34 Cf. note 20 above.

Ṣa'īr. A few are names of professions or occupations, such as Shammāsh (sexton), Kaḥḥālāh (oculist), Ṭaḥḥān (miller), Naggār (carpenter) and the like. At least one is an animal name, Garbū'a (jerboa), in a form found in Maghrebi Arabic.

In the Magnes Museum there are also several issues of a now defunct Arabic-language organ of the Karaites of Egypt, dating back to the 1940s.³⁵ In the issue of 1 April 1947 (9 Nisan 5707) there is a list of sixty members of the community³⁶ and it is interesting to note that twenty of the family names in that list also occur in the 1875 list.³⁷ The main difference in both the personal and family names is the stronger evidence of Arabization. e.g., Shammās instead of Shammāsh, al-Tūfāḥī, etc., and the appearance of French personal names — for women as well as for men.³⁸

Like the Rabbanite Jews of Egypt, the Karaites — except for a handful — have left and found homes elsewhere, in many cases in Israel. For them this list restores the memories of parents and grandparents. Otherwise it is of value in providing us with hitherto unavailable information about the size and composition of this ancient community.

35 The Arabic title is *al-Kalīm* and it bears the French subtitle *Revue Israélite Caraïme*. The issue cited is No. 52 in the third year of publication, pp. 6–10.

36 This occurs in the annual report of the "Association de Bienfaisance pour le Mariage des Pauvres Javnes (!) Filles Israélite Caraïme du Caire" (Ḥevrat 'Ezrat Zivvug ha-'Aniyot la-Yisre'elim ha-Qara'im be-Miṣrayim).

37 These are the following:

Aṣlān	Gamīl/Jamīl	al-Naṣī	Ṭaḥḥān
Dabbāḥ	Levi	Nissīm	al-Ṭanānī
Darwīsh	Marzūq	Nūnū	Ṭawīl
Fairūz	Maṣ'ūdah	Shammās	al-Tūfāḥī
Ḥayyinaḥ	Menasheh	al-Sirgānī	'Uziel

38 Jacques, Maurice, Michel, Renée, Regina, Giacomo, are some of the European (mainly French) names while Fu'ād, Murād, 'Abd al-'Azīz, Tawfīq, are among the Arabic names used.